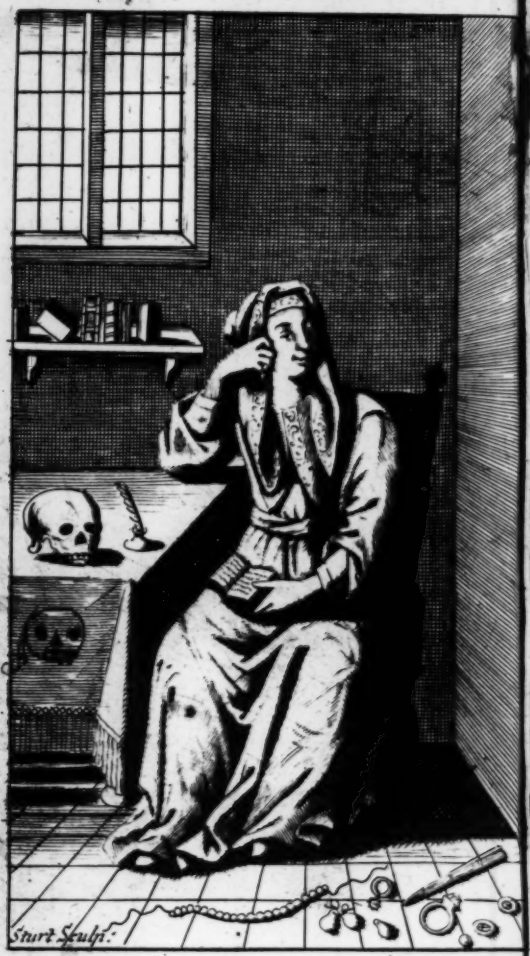
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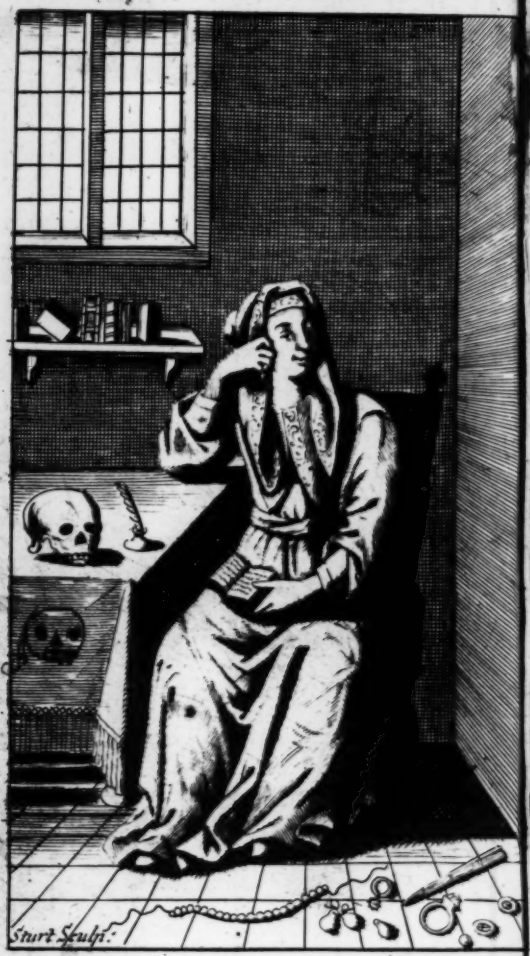
Sturt Sculpt.

Susannah Miller

Preparation
FOR
DEATH.

Being
A Letter sent to a Young Gentlewoman in *France*, in a dangerous Distemper, of which She died.

By *WILLIAM WAKE*, M. A.

The Fourth Edition.

Numb. xxiii. 10.
Let me die the death of the righteous, and let my latter end be like his.

LONDON,
Printed for Richard Chiswell, at the *Rose* and *Crown*, in S. *Paul's* Church-Yard. 1688.

UMI

Advertiſement.

COuld either my deſires, or endeavours have prevailed for the ſuppreſſing of the following *Letter*, it had been buried in the ſame

Grave with her to whom it was addreſs'd. But being fallen into the Hands of her Relations after her Death, many *Copies* were diſperſed before my return into *England*, and thereby a neceſſity put upon me

me either to publiſh it my ſelf, or to have the diſſatisfaction of ſeeing others do it for me.

This being the true account of the *Edition* of this ſhort Treatiſe, I ſhall need the leſs

Apology, if there ſeem nothing in it for whichit ſhould be expoſed to a publick view. It was writ as a private Letter, to a perſon of more Piety, than Curioſity; and without any proſpect; nay I may add more,

more, upon an aſſurance that it ſhould never come to any ones ſight but her own. And therefore it ought not to be wonder'd if it appear with all the plainneſs and freedom, which an *Epiſtolary* Stile and Cha-

racter required. For the reſt, as I can ſincerely profeſs that it was no principle of vanity that led me firſt to write it, ſo much leſs does any ſuch Motive induce me now to publiſh it. It was to ſerve a greater

and

and better end, I both then did, and now do deſign it: And if thoſe who ſhall hereafter peruſe it, do it but with the ſame piety that ſhe did for whom it was compoſed, I am perſwaded neither they nor I ſhall

have any cauſe to repent us of our Labour.

Paris,

Paris, April 25. *S.N.* 1684.

Madam,

THE Addreſs *I here make you, how meanly ſoever I have performed it, is yet ſo ſuitable to your circumſtances, and ſo well befits my character, that*

that I make no doubt but you will accept it with the ſame charity that I have deſigned it. And therefore inſtead of making Apologies *for my undertaking, I will rather ſend it to you with my hearty Prayers, that thoſe few directions I have here put together, may be as truly uſeful to you, as I do aſſure you they were really by me intended for your ſervice.*

You

You are not, Madam, *to expect in this ſhort draught any thing but what you have often already heard, and, I perſwade my ſelf, have long practiſed.* Religion *is none of thoſe things that* change with the faſhion, *and accommodate themſelves to the* mode: *And though we have of late met with ſome who*

have

have endeavoured upon the foundations of Christianity *to erect a new Scheme of* Court-Divinity, *by making the way to Heaven both broader and ſmoother than it is: yet both the projectors and thoſe that follow them will ſadly find themſelves miſtaken in the end; when the one ſhall periſh for betraying their Maſter, and the others be condemn'd for*

for not rejecting their Innovations.

But, Madam, *if you find nothing new in the* matter, *I am ſure much leſs will you have any thing in the* Stile *and* Method, *but what is plain and eaſie. In ſuch Diſcourſes as theſe, he ſeems to me to ſpeak moſt properly, that expreſſes himſelf moſt clearly. Some things indeed I ſhould*

ſhould have added; others have changed, and have dreſs'd the whole with greater care; but I had little time, and much other buſineſs, which I am ſure you know to be more than pretence. *The Rules yet I am confident are ſound and uſeful, and may as they are, ſerve your devotion; But if your abundance of better helps fruſtrate that deſign, yet at leaſt you*

you will be pleaſed to eſteem it an undoubted teſtimony of that ſincerity with which I am,

Madam,

Your moſt humble,

and moſt obedient

Servant,

W. W.

IN-

INTRODUCTION.

THERE is nothing hath proved more fatal to that due *Preparation* we ought to make for *another life*, than our unhappy miſtake of the nature of *this*. We are brought into the World, Children, Ignorant and Impotent; we grow up in vanity and folly; and when we come to be Men, we are but very little more prudent and more

more conſiderate. The whole of our *Reflections* ſeems to terminate in this, what courſe we are to take to paſs our time; ſome to get, others to ſpend their Eſtates; and when Intereſt or Inclination, Friends or Fortune have determined the choice, we are then entred in, and our remaining buſineſs is to purſue this end to the beſt advantage, for our preſent eaſe and our future eſtabliſhment. Thus are our thoughts and our deſires wholly tied to this World; we vainly

vainly project a ſettlement in it, nor look we any farther than the little Intereſts and Employments thereof engage us.

2. I AM ſure, *Madam*, I need not ſay much to convince you, who have had ſo many opportunities to ſettle this *Reflection* upon your own Experience, and who, I am perſwaded, have ſo profitably employ'd them, that this is the juſt character of the far greater part of Mankind: And for

for the unhappy influence of it to the *Decay* of *Christianity*, I think it is not to be doubted that 'tis the tying of our affections so much to this World, that above any thing indispoſes us to think of another. Whileſt we ſet up our Hopes and our Eſtabliſhment here, we either altogether forget, or at leaſt do not ſo vigorouſly conſider, That God has provided another and better place for us, whither we ſhall in a very little time be transferred by him, and

for

for which therefore the great affair of our whole lives now ſhould be to provide.

3. Is it poſſible to be imagined that we ſhould ſee ſuch numbers engage their lives and Labours, ſome to heap together *A little dirt* that ſhall bury them in the end: Others to gain an *Honour*, that at beſt can be celebrated but by an inconſiderable part of the World, and is envied and calumniated by more than 'tis truly given;

given; Moſt to purſue the pleaſures (as they call them) of their Natures; which begin in ſin, are carried on with Danger, and end in bitterneſs; and ſcarce one that troubles himſelf about the Bleſſings of *Heaven*, or at leaſt lives as if he did ſo; would Men ſeriouſly perſwade themſelves that they have here *no abiding place, no City to dwell in*, but are only in their paſſage to the heavenly *Jeruſalem*, their *City which is above*, where alone true happi-

neſs is to be found, and upon which therefore their thoughts and their endeavours ought chiefly to be employed.

4. CAN we behold the vices and debaucheries of many; the careleſsneſs and irreligion of almoſt all; and believe that the *Chriſtian World* is ſeriouſly convinced of thoſe great truths their Religion teaches them of *A future life*, and *A vaſt Eternity* of rewards and puniſhments, according as we obſerve or neglect the Duties

Duties it commands in *This?*

5. How ſhall we believe that thoſe Men are perſwaded of the true buſineſs of this Life, that 'tis the time of trial, that God has thrown us into this World as into a Circle, to exerciſe our ſelves in it, and receive the *Crown* if we come off with Victory, who ſo ſhamefully decline the *Combat*; and are ſo far from obtaining the victory, that we are ſcarcely to be brought but even to do

any thing towards it.

6. IN a word; Were it poſſible that the thoughts of *Eternity*, but eſpecially the near approaches of it, by a mature age, a craſy conſtitution, or a violent ſickneſs, ſhould amaze ſo many as we find it does, make them ſo unwilling to go to Chriſt, and receive the *Reward of their Labours*; had they ever truly conſidered all theſe things; and not rather with old *Simeon* ſing their *Nunc dimittis*,

tis, with comfort and aſſurance; and cry out with S. *Paul*, Phil. 1. 21. *To me to live is Chriſt, and to dye is gain*; and again, v. 23. *I have a deſire to depart and to be with Chriſt.* Luke 2. 29. Phil. 1. 21. 23.

7. WERE I now, *Madam*, to deal with any other than your ſelf, theſe and the like conſiderations would engage me, before I entred on the following preſcriptions,

to diſpoſe your mind to a reception of them, by ſhewing you the great intereſt we have in *Eternity*; That our Lives are uncertain, to be ſure, cannot be long here, and that therefore we ought to haſten all we can, before it be too late, to examine our Souls, and provide for futurity. That all the little Objects we now purſue, for which our eaſe, our Conſcience, nay our very Religion it ſelf is ſacrificed by us, are but vanities and trifles, neither

worthy

worthy in themſelves, nor ſatisfying in their enjoyment; But, *Madam*, your vertue, and your prudence, make all ſuch preparations unneceſſary formalities, and inſtead of opening the way to the following *Addreſs*, by ſuch inſinuations, I ought rather to apologize for my indiſcretion in the whole undertaking, which your piety prevents, and which your dayly practice ſhews you already to underſtand beyond any thing I am able to offer for your aſſiſtance.

8. NEVERTHELESS ſince it has pleaſed God to an excellent natural diſpoſition to add yet other Obligations, and by the troubles of this Life to draw you to himſelf; to ſhew you worthy of his favour, and I truſt more highly to reward you in the next; be pleaſed to give me leave this way to congratulate with you thoſe Evils, which ſo many are wont to lament, and which no one more ſincerely wiſhes (if it pleaſe God) to ſee you free from, than

than my ſelf; and as you have done me the honour to command my attendance whilſt you were with us here, pardon me if I intrude upon your Meditations a few of my moſt ſerious *Reflections*, to ſupply my abſence; and be a teſtimony of that real reſpect wherewith I honour you now in your retirement.

CHAP. I.

Of Contentedneſs under your Condition.

THO' I am infinitely diſtant from that excellent perfection which made the *Primitive Chriſtians glory in their tribulations*, and St. *Paul* rejoyce in that *ſting in the fleſh*, which God had given him as a peculiar Bleſſing from above; yet is it really ſome ſatisfaction

faction to me, that I am not now wholly liable to that Cenſure, which is ſo uſually made on theſe occaſions, *That 'tis eaſie for any Man when he is well to give advice to them that are not.* It hath pleaſed God, for the raſhneſs perhaps of my uſual diſcourſe, to make it at preſent very uneaſy for me to ſpeak at all. I cannot but acknowledge his Mercy in the Admonition, and if it pleaſe him altogether to ſilence me ſo, That I ſhall not only, as now, ſpeak with difficulty,

culty, but wholly be disabled to open my mouth, to any articulate utterance; yet I hope he will give me grace even in my *thoughts* to praise him; To consider the justice of his proceeding with me, and to implore his pardon of what my sins have worthily deserved.

2. It cannot be deny'd but that this is an exercise of the most difficult Nature, and the Apostle himself confesses even where he most exhorts

horts us to an acquiescence in it, Heb. 12. v. 11. *That no chastening for the present seemeth to be joyous, but grievous*; Yet considerations there are that are able to alleviate our greatest miseries, and make us, if not come up to the character of those who *rejoyce in Tribulations*, yet at least satisfy the duty I am now recommending, of being *patient* and *contented* under our *sufferings*.

3. AND

3. AND the first of these both in our practice and this Discourse ought to be, *To look up to that Hand that inflicts them.*

IT is our great unhappiness when any calamities fall upon us, that we are uneasie and dissatisfied; and our whole business and project is, how to remove them, not to consider from whence they come. Sometimes indeed, if the cause be visible, we discourse

courſe of it as of a *chance* or a *misfortune*; but we ſtop at the inſtrument, and never paſs on to him that directed it: the ſecond cauſe we know, but trouble our ſelves no further to recur to the firſt: whereas, would we ſeriouſly conſider, * That the *Providence of God orders all the affairs of the World*; * That *without his aſſiſtance we can no more get quit of our Affliction, than but by his permiſſion we firſt fell into it*; * That *this unquietneſs there-*

therefore is a murmuring againſt his juſtice, a rebellion againſt his Providence upon whom alone we ought to rely; and *whoſe mercy we ſhould by all imaginable ſubmiſſion implore*; We ſhould then acquieſce in his diſpenſation, till it pleaſed his goodneſs to remove our evils; cry out with old Eli, *It is the* 1 Sam. 3. 18. *Lord, let him do what ſeemeth him good*; and as we dayly pray that *his will may be done in Earth*, ſo by our ſubmiſſion ſhew that we truly deſire it.

4. Let

4. LET us to this add, *Secondly*, That God *delights not to afflict, nor ever willingly grieves the Children of Men.*

*IT may be we ſuffer in our calamity the puniſhment of our ſins, and then let us not murmur at that which is the juſt reward of our deſervings. *Perhaps God proves us in this life, that he may the more plenteouſly reward us in the next; and how then ſhall

ſhall we repine againſt his mercy, which makes these *light afflictions that are but for a moment, work out for us a far more exceeding and eternal weight of glory*; To be ſure if we make that uſe of them which he intends, if we repent ſeriouſly, ſubmit contentedly, and ſerve him faithfully, they ſhall turn to our advantage; tho' the paſſage be troubleſome, yet is it ſecure. and ſhall in a little time bring us eaſe and quiet, and peace at the laſt.

2 Cor. 4. 17.

5. For

5. FOR let us not miſtake the goodneſs of God, nor imagine that becauſe he ſmites us, therefore we are foraken by him; but let us conſider rather,

Thirdly, "*That 'tis the very Condition of all his promiſes, through much Tribulation to bring us to his Kingdom*;

"THAT bleſſed place "where all evils ſhall be "removed, "and *there* "*ſhall be no* "*more any death, nor* "*ſorrow,* Revel. 21. 4.

"*ſorrow, nor crying, nor*
"*pain.* We have a full account of this, *Heb.* 12. a place ſo ſatisfactory, that I will tranſcribe only one paſſage, to engage you to recur your ſelf to the reſt; *My ſon deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.* But, *Fourthly*;

v. 4. 7.

6. "*Let us look into the Ages*
"*that have gone before*
"*us*; LET

LET us conſult our own experience in the preſent; we ſhall find the obſervatian of our *Apoſtle* ever to have been verified, That the beſt men generally fall under the ſevereſt preſſures. Our Saviour *Chriſt* was our forerunner in this trial, as well as in the reward that accompanies it: He began as we ought to follow after, and *for the joy which was ſet before him, endured the croſs, deſpiſing the ſhame.* Heb. 12. 2. Which of his holy Apoſtles

ſtles eſcaped this trial; What numbers of the Primitive Saints were under the perpetual perſecution of the moſt malicious enemies that Hell could raiſe againſt them, for many hundred Years? *'They 'were ſtoned, they were 'ſawn aſunder, were ſlain* Heb. 11. *'with the ſword,* 37. *'they wandred 'up and down in ſheeps skins 'and Goats skins, being de-'ſtitute, afflicted, tormen-'ted,* and yet were theſe ——38. *'the Men, of 'whom the world 'was not worthy,* whom we

we ought with comfort to look up unto, *and run with patience the race that is set before us.* Heb. 12. 1.

7. THESE considerations, though I have (as I ought) proposed in general terms, yet I am sure, *Madam*, you will not fail by a particular application to bring them home to your own concerns; and for your easier performance I will go on if you please to make yet a reflection or two that may fortifie you in it.

8. IN

8. IN enquiring into the goods that you have loſt, or the evils you either fear or ſuffer; I ſhall not trouble you with an Enumeration of that which I know you deſpiſe, the *flatteries*, the *courtſhip*, the other *vanities* of the World; The very loſs of theſe is a happineſs almoſt equal to what you undergo for it. And though that Beauty, which yet others, I perſwade my ſelf, valued too more highly than your ſelf, was

was a Bleſſing which you owed much to Heaven for; yet the additional ornaments you have hereby the opportunity of making to your Soul, will in the end give you a more ſolid ſatisfaction, and as much chain to you the affections of the good and wiſe, as the other attracted the eyes of the reſt.

9. For your preſent diſtemper; it is, God be thanked, neither ſo troubleſome for the preſent,

as to take you off from all ſatisfaction; nor, I am willing to perſwade my ſelf, ſhall it prove ſo dangerous in its conſequence, as to deprive you of all hope of ſeeing your ſelf again in your former health, only diſciplined and inſtructed, not utterly cut off by ſickneſs.

10. HOWEVER, let us ſuppoſe now, as well as fear the worſt; Is there any thing particular in dying young? Do not thouſands every day

day do it? And have you known none in health and vigour, who have pitied your condition; and behold they are themſelves gone before you, even ſince you fell into this Diſtemper: And what is the harm then of this? that you have fairer warning than others, who are unexpectedly cut off, and ſo have a better opportunity, as well as greater engagements, to cultivate your Soul, and provide for your latter end? To

dye is no pain, to leave this World is only to get quit of a troublesome place, where you could never find any ease or quiet, any solid satisfaction and comfort. To go to Heaven is to be transfer'd to that Kingdom you have ever long'd for; to enjoy all the glories of eternity, to become company for Saints and Angels, and behold the Blessed presence of God, *in whose presence there is fulness of joy, and at whose right hand there are*

are pleaſures for evermore.

11 THE truth is, the greateſt part of your misfortune is founded on the opinion of the World: we fools eſteem theſe things evils, and this makes others believe they really are ſo. But the good Chriſtian who conſiders them only as neceſſary paſſages to *a glorious immortality*; that through this dark *ſcene* of fanſied horror ſees a *Crown* and a *Throne*, and *everlaſting bleſſings*

prepared for him; joyfully receives his Summons as he has long impatiently expected it: goes off out of the World as contentedly as the *Actor* when the Play is ended leaves the *Stage*. His only concern is, whilſt he appears upon it, ſo to demean himſelf, that he may have a *Plaudite* at laſt; and then 'tis all one whether his part ended in the *Third Act*, or continues on to the very laſt *Scene*.

12. SUCH,

12. SUCH, *Madam*, are your obligations to this firſt Duty, and the performance of them will eſpecially engage you to theſe three things;

1. *Never deſpair either of God's bleſſings here, or of his reward hereafter*; but go on as you have begun; fulfil your duty as he has commanded; embrace his promiſes with Faith and aſſurance; and for the reſt, leave it in his hands, as in the hands of a moſt

merciful Saviour, who himſelf became Man, and ſuffer'd Death upon the Croſs for our ſakes, and by that ſtupendious act of Mercy, has taught us ever to rely in all things upon his Goodneſs.

2. *Murmur not at your ſickneſs*, for thereby you will ſin againſt God's Providence and Government; but ſubmit with peace to what you ſuffer, and pray for your deliverance. I do not ſay you ſhould affect

fect a rude inſenſibility: Sighs and Groans and mournful expreſſions, theſe are the ſick Man's proper language; David *roared for the diſquietneſs of his ſoul*; Pſ. 38. 8. our Bleſſed Lord himſelf in his laſt and ſharpeſt pang of ſorrow, *cried out with a loud voice*, Matthew xxvii. 46. before *he gave up the Ghoſt*. There is nothing in this but what is innocent; and though too much of it may betray your weakneſs, yet whilſt you keep ſtill a

resignation to God's disposal, it cannot be imputed to you for any sin.

3. TAKE heed of that which is the general fault of sick persons, and which a long disorder almost unavoidably brings with it, and that is *Peevishness*. This will but render you uneasie to your self and to those about you, it troubles your repose, without doing you any good; and is equally to be avoided both for

for the folly, and for the ſin.

13. I SHALL cloſe this reflection with one neceſſary remark, which I deſire you to apply to all the following; That in ſpeaking thus to you, I am ſo far from charging you as guilty in this matter, that I can ſincerely ſay, I believe the exhortaion wholly needleſs: only it was my duty in ſo important a concern to omit nothing that might any way be thought neceſ-

ſary; and it will be your ſatisfaction to ſee how far you are advanced in your duty; and your engagement to purſue that very little, which you may perhaps find to be ſtill wanting.

CHAP.

CHAP. II.

That you ought not to be amazed at the fear of Death.

THERE is nothing in the World more generally dreaded, and yet leſs to be feared than *Death*. Indeed for thoſe unhappy Men, whoſe hopes terminate in this life, no wonder if the proſpect of another ſeems terrible and amazing.

Hell

Hell is a place which the moſt reſolute Soul cannot but tremble to think of, how much more to enter into? But for him who has lived well, and who therefore relies on God's mercies for an *eternal Salvation*, to ſhew this concern, it betrays either much weakneſs or great doubt, and either his faith, or his hopes, or both, are leſs firm than they ought to be.

'He therefore that
'will not *fear to dye*,
'muſt *firſt* be careful
'*to live well.*

2. The ſtroak of death is nothing; Children endure it, and the greateſt Cowards find it no pain: But when to this we ſhall add the certain apprehenſion of its being the gate to an *Eternal Life*, then may we preſume to ſay, we have wholly conquer'd this *King of Terrours*, and ſing the *Epinikion* of St. *Paul*,

Paul, 1 Cor. 15. *O death,*
——v. 55 *where is thy ſting?*
——v. 57. *O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jeſus Chriſt.*

Secondly, He muſt *take off his Affections from this World.*

3. It was the reflection of the Son of *Sirach Eccluſ.* 4. 1. *O death, how bitter is the remembrance of thee to a Man that liveth at reſt in his poſſeſſions, to the Man that hath nothing*

nothing to vex him, but hath prosperity in all things. Whilst we please our selves with the vanities we enjoy here, we cannot expect but that it must needs be a trouble to us to be divorced from them: But let us only change the *scene*; instead of these earthly, transient goods; let us raise our Souls to the Heavenly and Eternal: then shall we begin to think the time long, that we are detained from them, and wish for that end, we before feared. *Tully* tells

us

us that *Cleombrotus* was ſo taken with this ſpeculation, that having only read in *Plato* the conjectures of that great Man concerning the *ſtate* of the *Soul after Death*, he had not patience to tarry the tedious courſe of Nature, but by a violent death cut the thread himſelf, that he might immediately enjoy what he ſo infinitely deſired.

4. NOR may we fortify our ſelves much leſs againſt the fear of death, *Thirdly*.

'From

'From the Conſidera-
'tion of *thoſe evils it*
'*frees us from*, than of
'that happineſs it
'transfers us to.

When the great Emperor of *Perſia* wept over his Army upon this Conſideration, That within the revolution of a ſingle Age, not a Man of all that innumerable confluence would be left alive; *Artabanus* ſtanding by, improved his meditation, by adding, That yet all of them ſhould meet with

with ſo many and great evils, that every one ſhould wiſh himſelf dead long before that. It is the true character of our lives which Job 14.1. *Job* once gave, *Man that is born of a Woman hath but a ſhort time to live, and is full of trouble.* It is the great bleſſing of Heaven that as our lives are very miſerable, ſo are they very ſhort too, and what we uſually complain of as our misfortune, we ought rather to congratulate as our happineſs.

Had

Had *David* died a little ſooner, How much trouble had he eſcaped which now he endured, in the rebellion and death of his own Son, and all the miſeries of a Civil War that was raiſed againſt him? Let any Man conſult his own experience, and ſay, how many ſorrows he had miſs'd, had God called him to his reſt but a few years before; and therefore whether the promiſe he has made to *deliver the juſt from the evils to come*, ought not to be made our dayly prayer for its accom-

compliſhment, rather than fill our Souls with terror at the apprehenſion.

But *fourthly*: *'Death 'do's not only free us 'from miſery, but ſin 'too.*

5. THE life of a Chriſtian is a continual warfare, full of dangerous conflicts and doubtful conſequences: Our luſts ſollicite us, the World encourages, the Devil tempts us; we fall often, and are never ſecure.

But

But *Death* frees us from all danger, ſets us ſafely on Shore in our long-expected *Canaan*, where there are no temptations, no dangers, no poſſibility of falling; but eternal purity, and immortal joys ſecure our happineſs for evermore.

6. THERE is yet an advice which may uſefully be added here, and it is this,

'*That ſince the time of*
'*our dying is uncertain,*
'*we ſhould every day ex-*
pect

'pect what every hour
'may bring to us:

It is our great unhappineſs in this matter, that though we live never ſo many years, we are ſtill ſurprized. We *put the evil day far from us*, and then it catches us at unawares, and we tremble at the proſpect. But let us ſtand on our guard, let us live like thoſe who expect to dye, and then we ſhall find theſe terrors very much leſſen, and that we fear'd Death

Death only becauſe we were unacquainted with it. *Philip* King of *Macedon* had a Page conſtantly attending in his Chamber to tell him every morning as ſoon as he awaked, '*Remember*, *O King*, *that thou* '*art mortal.*

7. BUT to quit you wholly of this fear, and that I may cloſe this point too with ſomething particular, give me leave, *Madam*, to deſire you, inſtead of a thouſand arguments, to recur only

to your own experience; you have already lookt death in the face, you are acquainted with it, what have you found ſo terrible in it as to diſturb the repoſe of a good Chriſtian, *i. e.* of ſuch a one as your ſelf? I cannot without ſatiſfaction remember the calm, the quiet, the peace you were then in; when every hour ſeemed to tell you, 'twas your laſt. *Death* is an enemy you have already met, and already conquer'd, you have pull'd out

out his ſting, by the preparation you have made for it, and you know he has nothing now remaining that can injure or affright you. Only maintain your conqueſt, by ſecuring your innocence, and working out your Salvation; and then you may with confidence undervalue that which ſo much terrifies the World, and which yet all, even thoſe who the moſt dread it, muſt in a little time meet whether they will or no.

CHAP. III.

That you ought to be careful to provide for another World.

THIS is the great duty of our lives, and ought to be the chief buſineſs of us all every day of them. No Man knows what the next hour may bring forth, and to put our Salvation, and the hopes of eternity to ſo dange-

rous

rous a hazard as we do, when we procraſtinate (though never ſo little) our *working of it out with fear and trembling*, is to ſhew either a very unwarrantable preſumption upon God's goodneſs, or a very light eſteem of our own Souls.

2. OUR lives depend on ſo many curious parts and organs, ſo many diſeaſes aſſail them every moment, ſo many accidents may take them from us, that we can

never ſay the next minute is our own; and that he therefore who neglects his ſalvation to day, may without danger put it off to to morrows conſideration. God has told us, That his Spirit ſhall not alway ſtrive with Man, but as he offers to every one a ſpace to *repent*, ſo there is a time too (if we omit that opportunity) when there *ſhall be no longer any ſpace for it.*

AND

AND how can any of us tell that this hour is not the laſt wherein God will give us his grace for ſo great a work; ſo that though we ſhould live to ſee the next, yet that then our ſentence ſhall not be found already pronounced, and we ſhall not be able to repent, though we never ſo much deſire it.

3. SUCH obligations therefore have we all immediately to *conſider*

Pſal. 119. 59. *our ways, and turn our feet to God's teſtimonies*: But, *Madam*, is has pleaſed his great goodneſs to lay more than ordinary ties upon you, to do this; He has taken you off, by a peculiar inſtance of his Mercy, from the vanities and temptations of the World: He has diſabled you from falling into many ſins; and calls upon you to watch againſt the reſt; he has brought you to an early knowledge of your ſelf, and of him, at an age when moſt

moſt others are the ſervants of ſin, and creatures of vanity. He has given you opportunity from the writings and converſation of the beſt Men, to underſtand your duty, your danger, and your intereſt: And, *Madam*, what you ought above all things to bleſs him for, he has given you a heart too, to receive inſtruction, and that is deſirous of his glory; and though after ſo many better means as you have had of informing

your ſelf how to proceed in this important buſineſs; after the knowledge you have attain'd, and the progreſs you have made, there is little need for me to add any thing on this ſubject; yet I know I cannot better ſatisfie your piety, or diſcharge my own duty, than by laying before you, in a ſhort view, a proſpect of your labours, through which you have ſo long been travelling, and are now ſo nearly come, to everlaſting life.

4. AT the first *Creation*, when God created Man upon the Earth, he planted in him a Law teaching him his *whole Duty*, he gave him besides, a *positive Law* not to eat of the *fruit of the tree of Knowledge*; Gen. 2. 17. and to perform this, he added a perfect strength and ability whereby he might for ever have lived without the least sin; had *Adam* done this, his perfection (the *Knowledge* and

Ability God created in him) had ſtill continued, and after a certain period of years, which God ſhould have determined, he had been rewarded with an aſſumption to eternal felicity.

5. THIS is that which is uſually called THE FIRST COVENANT, which *Adam* fatally breaking by his diſobedience, ſoon forfeited; and came ſhort of that Glory which God had prepared for him:

him: yet it pleaſed the Lord to enter into a SECOND with him, the tenour of which was, That *the Seed of the Woman ſhould bruiſe the Serpent's head*: i. e. That *Chriſt* taking our nature upon him, and ſo becoming *the ſeed of the Woman*, ſhould perform that Covenant of *unſinning obedience* which *Adam broke*, and yet being faultleſs, undergo a ſhameful, and ignominious death for him and his Poſterity; and ſo *bruiſe* Gen. 3. 15.

the

the Serpent's head; i.e. deliver us from the power of the Devil, who by this tranſgreſſion had got the dominion over us.

6. AND this is that *Covenant* we now live under, the *promiſes* of which are * pardon of ſins through the blood of Chriſt; * ſtrength and grace to perform the conditions, * and eternal glory to reward our labours; This is what *God* on his part has declared to us; for the requiſites on ours, what we

we muſt do it to obtain theſe bleſſings, that is the great buſineſs of us all to know, and the peculiar deſign of this place briefly to conſider.

7. WHERE, firſt, I muſt lay down this for your encouragement, that we are no longer now tied to the heavy Yoke of perfect, unſinning Obedience; not to have committed any *deliberate* ſin, nay or even to have perſiſted in a *habit* and *courſe* of it; but it is * a ſincere endeavour to perform what-

whatſoever God enables us; * an unfeigned Obedience to the whole Goſpel of Chriſt: and * a hearty bewailing of our own infirmities, as often as we come ſhort of it; with * a real deſire, and * true endeavour of doing better for the future.

8. To enter on a minute conſideration of this would engage me to lay before you a *Summary* of the whole Goſpel of Chriſt: But, *Madam*, this were to exceed the limits of my deſign, & you have abundant

abundant assistances for this knowledge, in those excellent books which you have chosen for the companions of your Travels. Only because certain it is that the very best of us come short of our duty, and stand in need of God's pardon, and forgiveness; I will briefly lay before you the *method* you are to take to obtain this, in the particular consideration of those two great duties of *Faith* and *Repentance*.

Sect.

Sect. I.

Of Faith.

THERE is ſcarce any duty which has been ſo obſcured in the writings of learned Men as this. I will not enter here into any of their diſputes, but briefly ſay, what I think fit for your practice and performance of it.

2. FAITH then is an *aſſenting to, or believing* * *the*

* *the whole word of God, but especially of his Gospel, and of the* *Commands & * Threats *and* * Promises *therein contained.* This is the nature of that *Faith* which is required of us, and it is then perfect when it affords to every one of these that assent which is proportioned to it, viz. 1. A firm assent to whatever the Gospel has revealed: 2. an obedientiall submission to the Commands: 3. An humble fear and awe of the Threats: and 4. a ~~fiducial~~ relyance on the promises of it. 3. To

3. To have the first of these you must in general firmly believe, that whatever God hath said, is infallibly true; and though in particular, there be many revelations which you cannot it may be understand the possibility of; as that *God became Man, was born of a Mother still remaining a Virgin; that he suffered and died, and yet lives for ever*; yet must you undoubtedly conclude, that since he has plainly told you these things are so,

you

you ought firmly to believe him, ſeem they never ſo repugnant otherwiſe to your apprehenſion.

4. To have the *ſecond*, you muſt in general *aſſent* to God's *commands*, that they are moſt fitting, juſt, and righteous; and that all Men therefore ought diligently to fulfill them; and in particular you muſt reſolve that by the aſſiſtance of Heaven you your ſelf will.

5. FOR

5. For the *third* you must *believe* stedfastly that these *Threats* shall certainly, as most justly they ought, be executed upon all those impenitent Sinners against whom they are denounced, and that except you take care to work out your Reconciliation, and get out of the number of these unhappy creatures, you shall certainly find your part in them.

6. For the *last* you are infallibly to *believe* what

what God has *promiſed*; eſpecially that he will *give pardon of ſin, and everlaſting ſalvation to all humble and repenting ſinners*; and for what refers to your own particular, you are confidently to rely upon his word, that if you perform your part, Chriſt will never fail in his; and that therefore you ought to fulfill thoſe duties, which he commands, and to which alone this *promiſe* of Reward is given.

7. IT is a queſtion which my little experience lets me know do's oftentimes trouble very good Men, That certainly their *faith* in this laſt inſtance is not right, becauſe they ſtill find it accompanied with *fears and doubts* of their own Salvation. But, *Madam*, you muſt conſider that the *faith* which God requires in this matter is only this, *That he will certainly reward all thoſe that believe in him, and obey his Commandments*; This we are un-

undoubtedly to assent to; but now for the particular application of this *Faith* to our selves, that deserves no more of our assent, nor can indeed warrantably have it, than what is founded on the serious consideration of our own performances. Now though our conscience bearing witness to our sincerity, may give us great cause to *hope* we are in *a State of Salvation*, yet is it no part of any man's *Faith* undoubtedly to *believe* it: Nay, rather some degree of *fear* and

trembling mixt with it may be a good means to ſecure us in our duty; whilſt a confident dependance is very often ill grounded, and may create ſuch a negligence as will certainly ruine us.

8. LET your endeavour therefore be to fulfill God's commands, to repent as often as you fail of it, and to hope for pardon and acceptance of him. Infinite reaſon you have for all this; and this will be ſufficient for your preſent comfort,

and

and for your future acceptance. But if ſtill, either * the greatneſs of the danger, or * glory of the reward; * either your deſires of becoming better, * or a true and humble ſenſe of your own unworthineſs (which is almoſt the perpetual caſe of the beſt perſons) keep your Soul under an awe and a concern, and will not ſuffer you to riſe up to that *confidence*, which ſome Men, I fear, unwarrantably themſelves pretend to, I am ſure unwarrantably require of

others; Assure your self, that whilst you firmly acquiesce in the general belief, *That God will reward all them that love him, and doubt of* your self only because you *fear* whether you do this so well as you ought; this *doubting* shall prepare you to receive the reward of your *Humility*, but never bring you in danger of any punishment for your *infidelity*.

Sect.

Sect. II.

Of Repentance.

REPENTANCE is usually defined to be *a change of mind, an absolute entire conversion of our Souls from sin to God.* It is not a thing to be done at certain times, as when we *give an Alms*, we exercise a particular *act of charity*; but 'tis a *state of life*, and consists in a continual sincere practice of all those

duties which God has required, and a hearty ſorrow, confeſſion, and reſolution of better obedience, as often as we violate any of his commands.

2. The paſſage to it is difficult and uneaſie; It contains many ſteps which the habitual ſinner will find it hard to overpaſs. I ſhall here conſider only *four* of the more principal, and which are ever found in that Chriſtian who truly lives in a *State* of it.

3. The

3. THE *first* is, *To have a true ſenſe of ſin, of its Odiouſneſs, and of its Danger.*

i. e. YOU muſt firmly be convinced that every ſin you commit, ſets you at enmity with Heaven, and will (if not forſaken) render you uncapable of it: That to perſevere in any evil courſe, is the way to make you unhappy in this Life, and ſhall certainly throw you into everlaſting torments in

the next: Of all this you must seriously perswade your self, and that not lightly and in general, deceiving your own Soul; but bringing it home to your particular concern in it; affecting your mind, and engaging your utmost endeavours to avoid that evil, which is thus odious to God, and thus dangerous to your Everlasting Salvation.

THE *second* step to this Duty, is, *To have a hearty sorrow and contrition for your sin.*

4. AND

4. AND this you muſt endeavour after, not by being *frighted* and *terrified*, and ſo upon that account *troubled*, as often as you reflect on thoſe infinite evils your ſins are like to bring upon you. There is no Man living ſo wicked, but would do the ſame; But, *Madam*, you muſt really ſorrow that you have ever ſinn'd; That you have provoked ſo loving and merciful a Father; That you have diſobey'd ſo gracious a Redeemer, and

all to gratify your paſſions in ſome baſer inſtance, which you ought to abhor upon theſe grounds alone, though there were no puniſhment awaiting your tranſgreſſions.

5. NOR muſt this *ſorrow* and *contrition* be only for the groſſer evils of our unregenerate eſtate, but even when we live beſt we muſt repeat it as often as we tranſgreſs the divine command; nay we ſhould employ it too, even upon the *weak-*

weakneſſes, the *frailties*, the *pollutions* of our natures: our very *proneneſs* and *inclination to ſin*: for however theſe (unconſented to) are no actual tranſgreſſions; yet are they matter of ſorrow and grief to every true Chriſtian, and therefore ought to be part of his *humiliation* alſo.

THE *third* preparatory to this Duty, is, *Confeſſion*.

6. AND this is neceſſary to our pardon, that

we have no promiſe of any forgiveneſs without it: To fulfill this you muſt not ſatisfy your ſelf to acknowledge to God Almighty in *general*, That you are a ſinner; but you muſt carefully remark, and particularly enumerate alſo, at leaſt the ſeveral *kinds* of ſin whereof you know your ſelf guilty: You muſt ſhew your ſenſe of them by *aggravating* them with all the unhappy circumſtances, and heightning accidents, of them; and for the reſt, you muſt compriſe your

your unknown and leſſer ſins under ſome ſuch general confeſſion as that of the holy *David*, *Who can tell how oft he offendeth? O cleanſe thou me from my ſecret faults.* Pſal. 19. 12.

7. You will, *Madam*, doubtleſs expect that I ſhould here add ſomewhat of another ſort of *Confeſſion*, which I have ſometimes had the honour to diſcourſe with you about; I then told you that unleſs ſome Accident rendred it

it ſo, I did not eſteem it *abſolutely neceſſary*. The expediency of it, I muſt confeſs, I ever much approved, and have often wiſh'd others would do ſo too? and the reaſons I have at large given you may be ſummed up into theſe: 1. That St. *James* has adviſed us to *confeſs* our *faults one to another*, *Chap.* 5. 16. *and pray one for another*. 2. If we have injured another, then we ought to go and *confeſs* our fault to him, as ever we mean

to

to obtain the forgiveneſs of God. 3. But if our ſin belongs only to him, yet to *confeſs* to his *Miniſter* is in ſome ſort a fuller ſatisfaction to his juſtice; It declares our greater deteſtation of that offence, for which we are content to commit this violence upon our ſelves. It gives us this comfort too, that thereby we get the opinion of our *Spiritual Guide* concerning the *ſtate* of our *Repentance*; and his direction and aſſiſtance for

the perfecting of it; and if we desire his particular absolution, we must then make our confession to him before we can obtain it. What force these motives may have upon you, I cannot tell; but for the present you are passing into a place where you will have little opportunity to practise it, and should therefore resolve to supply it, by a more due and careful performance of it to *God Almighty*.

THE

THE *laſt* thing preparatory to a true *Repentance*, is, *A firm reſolution and vow of a new life.*

8. THAT you will immediately quit all your *Sins*, and all the *occaſions* that are wont to lead you into thoſe ſins; That you will wholly reſign your ſelf up to the guidance of *Chriſt*; and perform whatſoever you know to be his *will*; and this do truly and

and ſincerely all the days of your life.

9. AND here, *Madam*, behold in ſhort the duties that are required of you: This is what you muſt do to inherit *eternal life*; And if you have (as I make no doubt) already come up thus far, you are then firmly to perſevere in it unto the end; If you fulfil this *Reſolution*, though you * fall ſometimes by *infirmity*; * are betrayed by *Ignorance*, * or ſurprized by

by ſome *ſudden*, and *dayly incurring temptation*; * Nay, though you ſhould be ſo unhappy as to fall into ſome greater *Act*, even of *deliberate ſin*, which you might have avoided, and which you preſently retract by confeſſion and amendment, you are nevertheleſs in a *regenerate eſtate*, you live the Life of a Chriſtan here, and ſhall inherit the reward that is promiſed to him, in a glorious Immortality hereafter.

10. I SHALL close this with my earnest desires, which not any doubts of your goodness, but my real concern for your welfare, extort from me; that you will seriously consider your own state as to this affair; Flatter not your self, * neither a *transient sorrow* that you have sinned, * nor a *wish* that you had not, * neither a faint and general, *God be merciful to me a sinner*; * nor an *imperfect re*

solu-

ſolution not to be ſo any longer; * not an obſerving for the reſt the *whole Law*, if you indulge your ſelf but in any one *habit* of ſin; * not praying to God to give you his *grace*; without your own ſincere endeavours of uſing it; nothing but a ſteady *reſolution* brought to practice; God's grace uſed, his commandments obey'd as far as your infirmities will permit, and his pardon begg'd where you have not; This is that which alone

lone muſt ſave your Soul, and carry you on to that glorious Immortality, which I beſeech him to give you for his Son *Jeſus Chriſt's ſake.*

CHAP.

CHAP. IV.

A consideration of some particular duties which I would more especially recommend to you.

I THOUHGT, *Madam*, here to have ended your trouble, and to have refer'd my self for what may concern your farther practice, to those excellent and useful *Treatises*

Treatiſes you have ſo wiſely provided for that purpoſe; But they ſpeak in *general*, and though I know the care you take to apply them to your ſelf, yet I cannot but beg leave to add two or three conſiderations that may more immediately be accommodated to your particular circumſtances.

Firſt, That you duely implore the bleſſings of Heaven by your conſtant *Prayers* to God *Almighty*.

I NEED

I NEED not tell you that you have * many wants to be ſupplied, * many bleſſings to receive, * many ſins to be forgiven, and that there is nothing can obtain all theſe for you but your prayers: or were you ſo all-ſufficient as not to need the influences of Providence to ſupport you; yet would ſure every day bring to your remembrance ſlips and infirmities to be *confeſs'd* to him, to be ſure bleſſings and mercies to

be gratefully acknowledged, in a perpetual return of *Praiſes* and *Thanksgivings* to the great Donor. Upon all which accounts there can never be any pretence for your neglect of that Duty, which ſo many continual engagements oblige you to.

2. LET me to this, add the great aſſiſtance it will afford you in the performance of all the reſt of your duty; whilſt thus you have your *Converſation in Hea-*

Heaven, all the little goods here below will ſeem poor and inconſiderable in your ſight; this will ſtrengthen your *patience* in bearing your calamities, whilſt with faith you contemplate the glorious end to which they lead; It will raiſe in your Soul the greateſt care of fulfilling the divine will, leſt you loſe ſo excellent a reward; in a word, this exerciſe will call down the favour of Heaven upon you, either to re- Phil. 3. 20.

move thoſe afflictions you now labour under, from you, or you from them; will bring you peace, and comfort, and ſatisfaction in this life, and an everlaſting peace and repoſe in the next.

3. It has been the great diſcouragement of ſome Chriſtians in the exerciſe of this *duty*, that they do not find theſe great *Benefits* of their devotion: That they are told indeed of the mighty influences of prayer: and have read how

how that by it *Joſhua* changed the order of nature, and made the *Sun ſtand ſtill in the midſt of the Firmament*; *Elias* tied up the *Windows of Heaven* that it rained not *for three whole years in Iſrael*; *Hezekias* added *fifteen years to his life*; The *Apoſtles* gave *Feet to the Lame, Eyes to the Blind*; *and even Life to the Dead*; But themſelves are ſo far from working ſuch *miracles*, that they

Joſh. 10. 12.
1 Kings 17.
2 Kings 20. 6.

cannot ſo much as obtain the ſupply of thoſe ordinary wants they very often labour under.

4. But, *Madam*, we muſt not for all this think either that the Arm of the Lord is ſhortned, that he cannot, or his will alter'd that he ſhould not hear us, as well as he did them; indeed for ſuch miraculous effects, we have now no longer need of them, and it would therefore be a fond

fond presumption in us to expect them; But for the rest there are two considerations which Men would do well to reflect on before they charge God foolishly.

1. WHETHER we do not very often receive the benefit of our prayers, when yet ungratefully we charge Heaven with denying our Petitions.

2. IF our Requests are really deny'd, whether the fault do's not

lie at our own doors that they are ſo.

5. For the *former* of theſe we may very eaſily be miſtaken, and I doubt very often are ſo: Did we indeed perfectly know the ſtate of our own condition, and what was moſt proper and convenient for us, we might then have ſome reaſon to conclude our Prayers were not heard, if our deſires were not anſwered: But now that ſuch is our ignorance that though we

are

are ſenſible enough of the evils that lie upon us, yet we cannot ſay either whether they are fit to be removed at all; or when, or by what means; or for what ſtate; we ought to be very wary in our thoughts of God's Providence, and not raſhly pronounce what we can never be ſure of.

7. SHOULD you now, for inſtance, your ſelf, *Madam*, pray to God for a *recovery from this ſickneſs*; how raſh

would it be to accuſe God of not hearing your Prayers, becauſe you found your Diſeaſe to continue ſtill? * It may be he ſees it has not yet perfectly wrought in you all thoſe good effects he intends; That if you ſhould at this time recover your health, it might occaſion your return to the ſins and follies of your age. * It may be he intends yet longer to prove your vertue, that ſo he may afterwards more plenteouſly reward it; *Perhaps

haps he puniſhes your ſins by it in this Life, that he may ſpare you in the next. Now if theſe or the like are the cauſes of our affliction, certainly you could not have a greater injury done you, than the removing of your diſtemper: and thoſe Prayers you make for a recovery are to be lookt upon as beſt heard by God, and beſt anſwer'd for you, if they move him to a longer continuance of your ſickneſs. Again: * Though God

does not anſwer your requeſts in the very removal of your diſtemper; it may be yet he ſhews their efficacy in ſupporting you with ſtrength and patience to bear it; Infinite are the methods of his Providence, and impoſſible it is for us to trace them all: and though we are not able to point out the very mercy which our devotion has obtained; yet this God has promiſed, and we muſt therefore firmly believe and rely upon

on it, *That if we ask, we ſhall, we do, receive.*

7. BUT here my other conſideration muſt come in, St. *James*, ſpeaking of the ineffectualneſs of ſome mens Devotion, tells them, *Ye ask, and receive not, becauſe ye ask amiſs*; and James 4.3. that I fear is too often our condition; And therefore that you may be able both to know and avoid this, I will beg leave, *Madam*, to give you only a ſhort Catalogue of what qualifications ſeem to me

me more immediately requiſite to render your Devotion prevalent.

1. TAKE heed that the things you deſire be ſuch as are fit for God to give, and you to receive; Let not any inſtances of *ſin* defile your requeſts; and even in the moſt innocent matters, rather beg in general the bleſſings of God which he knows requiſite, whether for your Soul or Body, than deſcend too much to the particulars your ſelf, and preſcribe

to him, who ſo little underſtand your own wants.

Secondly, BEFORE you *pray*, clear your Soul from all thoſe ſins which you know diſpleaſing to God Almighty; for till that be done he regards you as his Enemy; and you cannot therefore expect that he ſhould reward you as his ſervant.

Thirdly, PREPARE your Soul with all thoſe neceſſary *Graces* that are more immediately requiſite

site to this performance with *Humility* and *Resignation*; with *Faith* in his Power, and *Hope* of his Mercy, with *Love* and *Charity* towards God and towards your Neighbour; All which will infinitely dispose him to give, and prepare you to receive.

Fourthly, When you pray, let it be with *attention*, with *fervency*, with *perseverance*; To which end I should think it better that your prayers were *short* and *frequent*,

quent, than over long which only make them tedious and uneaſie to you in your preſent ſtate, but never the more acceptable to God; who delights not in mens words, but requires their hearts; and hears the ſhorteſt *Ejaculation*, as certainly as the longeſt Prayer.

Fifthly, IN a word: Having pray'd, leave the iſſue contentedly in his hands: Let it ſatisfy you that you have his promiſe for your ſecurity, and that

that if thus you make your requeſts to him, you ſhall ſooner or later moſt certainly find that *your labour has not been in vain, in the Lord.*

1 Cor. 15. 58.

A SECOND *Duty*, that I muſt more particularly recommend to you, is *Charity*:

A GRACE That has more promiſes annext to it than any other moral or theological Vertue: St. *Paul* prefers it even to *Faith* it ſelf, 1 Cor. 13.

And

And could we have every other Vertue which the Goſpel enjoyns in the higheſt perfection, yet he plainly aſſures us that without this, they would all avail us nothing.

2. CHARITY taken in its largeſt extent is nothing elſe but, *The ſincere Love of God and our Neighbour*; The former of theſe requires not only your higheſt eſteem of him, your deſires of going to him, and filling your ſelf with his goodneſs; but alſo a ſincere endeavour

endeavour to pleaſe and obey him, to fulfill his commands, and hate all thoſe things that he diſlikes, and may any way ſet you at enmity with him.

3. The latter engages you to an univerſal *love* of *all Men*, even your very Enemies; to retain no malice nor hatred againſt any; to be ready to do them all the kindneſs you are able, by reproving the Vicious, inſtructing the ignorant, relieving the poor; for all

all which, you have the peculiar promiſe of God for your engagement; and ſhall receive the pardon of your ſins, and everlaſting glory for your Reward.

I MUST now haſten to a concluſion, and therefore will preſume to add only this one Caution more,

THIRDLY, that you would take an eſpecial care *how you employ your time.*

1. IT is not, *Madam*, for me to divine what opportunities you may have for this, nor can I therefore adviſe you any thing in particular: Only let me beg you to loſe no occaſion of doing all the good you can; which whatever the iſſue of your preſent ſickneſs be, is to be ſure your duty, and ſhall prove your bleſſing either in this World or another.

2. I

2. I NEED not desire you to spend the hours you may have for your friends & your diversion, innocently; but if I may presume to speak my thoughts in a matter of so great importance, I should perswade you not only to do this, but even to deny your self somewhat of that full liberty which others do usually allow themselves; the Wise man has told us, that *Mirth is not proper in the time of sorrow*; since it has pleased God to lay his in-

inflictions upon you; You ought ſo far (I had almoſt ſaid in civility to him) to comply with your circumſtances, as to be a little more reſerved than otherwiſe were needful, and though not to fly to the other extreme (which, I rather ought to diſſwade you from) yet to keep in ſuch a temper, as may both ſpeak you ſenſible, as you ought, of your condition, and yet not diſcontented at God's diſpenſations.

3. But

3. BUT, *Madam*, what ever your employs be, let no day pass without some time to retire into your self, and either by reading, meditating, or some other pious exercise to feed your zeal, and confirm your devotion.

4. LASTLY, in your most busy occupations, when you are never so much taken up with other affairs, yet steal now and then a minute to the *thoughts of Heaven*; send up an *Ejaculation* to the

God of your Salvation; This is a piece of thrift that by frequent exercise will do you much good, and yet never injure any other business. *Augustus Cæsar* is highly commended by the ancient Poet, that in the midst of his most troublesome occupations he could still find time to look up to Heaven, and consider the frame, and contemplate the parts and motions of it. How much more should we always be at leisure to reflect on him that framed both that

that and us; to whoſe *Providence we owe* every minute of our lives, and whom therefore we ought, above all other things, inceſſantly to praiſe for his unſpeakable Mercies.

CLOSE.

AND now, *Madam*, that I may close with what I begun, after so long an intrusion upon your Meditations, with these reflections, which I am confident make a great part of your dayly entertainment; The only thing that can render either these Papers or their recom-

recommendations acceptable unto you; that can ſecure you againſt ſin, and endear Vertue and Religion to your practice, will be to raiſe your affections above this World, by ſeriouſly conſidering the excellence and certainty of another life; and how vain and tranſient, indeed how troubleſome and unſatisfying are the higheſt felicities of this.

2. I HAVE not here time to delineate to you the glories of God's hea-

venly Kingdom, nor indeed could I tell you (if I had) what the happineſs of that place is likely to be, '*where all tears* '*ſhall be wiped from our* '*eyes, and there ſhall be no* '*more death, nor ſorrow,* '*nor crying, nor pain*; When our Bodies ſhall be freed from every diſeaſe; our Souls from every trouble; thoſe ſhall be chang'd into incorruptible and immortal ſubſtances, theſe be entertain'd with the moſt comfortable and raviſhing objects, and both continue

to

to be thus unſpeakably happy throughout all Eternity, without the leaſt danger of either loſing or leſſening their enjoyments.

3. BLESSED *God*! How contrary is this to our melancholy and uncomfortable portion here below? a place, where not a day paſſes, but we eat our Bread with ſorrow and cares; The preſent troubles us, the future amazes us, and even the paſt fills us with grief and anguiſh. I for-

bear to mention the particular evils which every Man beſt knows by his own experience: If we look abroad upon the preſent face of the World, What do we ſee in the ſeveral Kingdoms about us, but Wars and confuſion, all things running to ruin and deſtruction, to the confounding and devouring of each other. If we conſider the *Church*, that holy Mother of us all, how do her unnatural Children rend and tear her ſacred bowels by their contentions?

What

What *Schisms*, What *Heresies*, what *Prophaneness* is there in it? Only in Sin and Impiety we agree on all sides; here there is neither Jew nor Gentile; but all are united in a monstrous confederacy against God and our own Souls.

4. If we contract our view, and confine it to our own sinful Nation; It has pleased God to preserve us yet in peace, to see if we will repent and anticipate his Judgments; But alas! his hand is

lifted up to ſtrike, and we do nothing to prevent the blow: and what can we expect but that it ſhould at laſt fall upon us to our confuſion.

5. PARDON me, *Madam*, if I freely confeſs to you my fears, that I tremble to think what ſhall be the iſſue of ſo great an Impenitence, as we have now theſe many years ſhew'd under all the various methods of God's Providence to reclaim us.

6. He has ſent the ſword, both of civil Troubles and publick War amongſt us, and it has been deeply ſtain'd in the blood of the beſt and chiefeſt of our ſtrength; Our *Princes have been forced into Captivity*; *Our Church been chaſed into the Wilderneſs*; *The breath of our noſtrils*, the *Anointed of the Lord has* been cut off by the vileſt of his Subjects, yet have we not return'd, nor ſought our God.

7. THE *Fire* has consumed our dwellings, the *Plague* destroy'd its *Thousands and ten thousands in our Streets*, yet behold we are still incorrigible, we go on as before in the ways of our own hearts, and speak peace to our souls even in the midst of all these dangers.

8. GREAT certainly is our sin, and fatal, I fear, shall be the punishment of it, and what shall we do, (for, *Madam*, I must here beg leave

leave to joyn my ſelf in this reflection) to prevent our part in the common deſtruction? Let us take heed that we have no ſhare in their ſins, and then by God's mercy we ſhall have none in the puniſhment. Let us live as thoſe who attend ſuch trials, and then he will either be pleaſed to *take us from the evil to come*, or *cover us with his hand in the midſt of it*: He will to be ſure with the danger make a way for us to eſcape; and being

paſt

paſt through this ſhort ſtorm, will bring us to that Port where we ſhall find *everlaſting Reſt*, and a *conſummated felicity*; 'Thoſe bleſſings, *which* 'neither *Eye has ſeen*, 'nor *Ear heard*, nor *does* 'it *enter into the Heart* 'of *Man to conceive*; but *which God has prepared for them* that *love him*: Among which bleſſed number that you may then be found, as it was the only intention of theſe reflections to prepare you, ſo ſhall it ever be the hearty

prayer

prayer of him who with all imaginable reſpect and ſincerity remains,

Madam,

Your moſt humble,

and moſt obedient

Servant,

W. W.

THE

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